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# The Review

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## INDIAN EDUCATION.

 HARLES F. LUMMIS, the well-known historian and editor of *The Land of Sunshine*, delivered a most interesting address at a late monthly dinner of the Newman Club, of Los Angeles, Cal. Mr. Lummis is not and never will be a Catholic. So he has openly declared on more than one occasion. The aim of his life is "to find out and tell the truth." This he earnestly and conscientiously tries to do as a writer and a lecturer on American history. He has rendered an important service in refuting old and new errors and misrepresentations regarding the past and present of our aborigines. He is a true friend of the Indians and an admirer of the work done among them and for them by Catholic missionaries. The high praise which he bestows upon the missionaries arises solely from a thorough study of their deeds. His statements, therefore, must commend themselves to the consideration even of those with whom it is a rule: "If a Catholic says it is so, it isn't so, even if it is so."

We quote from the above-named address such passages as appear most significant and timely in the face of the attacks made upon the Catholic Indian schools.

The instructions which Columbus received before starting on his second expedition were that he should always treat the Indians well and justly. That was the beginning of the Catholic Indian policy. In the year 1534, Fray Pedro de Gante founded a school for Indians in the City of Mexico. In 1536 the first Bishop of Mexico, Zumarraga, brought from Spain the first printing office in the New World. And from that press, which antedated any in America by more than a century, there were, before 1775, scores of books in more than a dozen native Indian languages. What manner of men were these to do such things? The missionaries who struck the Atlantic seaboard "fell on their knees and then fell on the Indians." Their idea was to "make the brutes learn English." By 1543 the Catholic mis-



sionaries had industrial schools for Indians in Mexico. Think of it, in 1543! I have known a great many Indians of a great many tribes and countries. I have never known a Protestant Indian. I have known several that thought they were Protestants, but never knew one that really was. That Indian system which the Catholic Church and the Spanish government administered over two-thirds of America for three and a half centuries—the root of that system was the consideration that the Indian was a human being, born of woman and loved by his mother; that he had a father and tended to love him. I would like to be Czar for one week—just long enough to compel every American and every bigot to read the Spanish laws formulated for the treatment of the Indians—“*las Leyes de Indios*.” No other nation in the world—and I am willing to stake my reputation on the statement—put into force laws so noble, so far-sighted, so humane, as those formulated by the Crown of Spain, with Church assistance, and carried out by the official and clerical administrators.

Where are our millions of Indians? There are about 200,000 left now in the U. S., and the great majority of those are left because they happen to be in the areas that the Spanish government and the Catholic Church controlled until 1848. It is a proved fact that, take Spanish-America all together, the Indian is as numerous there now as in 1520. A reason why these Indians are alive to-day is that the missionaries who converted and educated them were Men, with a large letter. They were among them all the time, and came in contact with the whole people as well as with the children, and uplifted all of them together. They recognised the Indian mother's love, and instead of cursing her for that love, blessed her for it; and working in conjunction with the family love, they had an influence which no stranger at a distance could exercise. It is a matter of fact that no child is allowed to use his native language while in the government Indian schools. I have no objection to his learning English, but what would you say, if a man should offer to teach your daughter or

son ever so much wisdom, and in payment you should have to give them away forever? That is what they do. Indians love their children with a love as tender and true as do people of other races. Mother love was made with the first mother and the first child, and will last forever.

When the old-time Franciscan missionaries came to these people, they studied them, loved them, stayed with them in health or in sickness. You would not believe it if I would count up the modern missionaries I have known to run away because of a contagious disease. Do you think the Indian is so much of a fool that he does not see the difference? The reason our schools fail is because there is no real belief. They are “in for the job”—nine out of ten. I can't find that any of the old missionaries, or any Spanish or Catholic organisation, ever taught or ever tried to teach things one-tenth as absurd as those largely taught in the government schools. The men of the olden times had a religion which I like because they “had it so hard.” They had also a common-sense which I respect. But there is not much of either in these schools to which the government is forcing the children; forcing them to forget their names and home speech and manners, the things that are as natural for them as for us. When the children are sent back from the government schools, almost without exception, the boys and girls are ruined for life. They have been taught that their parents are ignorant, bigoted, superstitious savages; taught what no Indian boy or girl ever thought of, impudence. These graduates have been largely spoiled, for their people. Taken away from home for five or six years, from the age of five, not only alienated, but too often they come back weakened in constitution. Practically, the only consumptive Indians are from Eastern schools. They are taken East like fish out of the water. They are absolutely alienated from their people, and then turned adrift. The great new Pratt plan is—not to let their people see them again! That is better, isn't it? If that is not the refinement of brutality, of cruelty, of ignorance, then I have never encountered ignor-



ance or brutality. I want to say that I do not believe the time has yet come for Catholics to be jumped on with spike-nailed shoes because they are Catholics. You doubtless know for something like a dozen years there has been a great cry raised in regard to "sectarian education" of Indians. In plain language, the fight has been to wipe out the Catholic Contract Indian Schools. "If it is fair to leave out the Presbyterians and Methodists, it is also fair to leave out the Catholics," said the sly politicians. The simple fact that there are one or two Methodist schools and five or six Presbyterian, and fifty Catholic, does not cut any figure, of course! I am opposed to this campaign against the Catholic schools, not because they are Catholic, but because they are good schools, the only ones I know of that are

doing the Indians lasting good. I have not known a child from a Catholic school who had forgotten his parents or his language. I have not known any of the girls that have gone wrong in the Indian towns who have come from a Catholic school. Not one! But I have known many a girl from Carlisle and other government schools. If there is anything in the world, though not a Catholic, that I admire, it is a Sister of Charity. And it seems to me that any American, not to say any Catholic American, could not better employ part of his money than in aiding the support of the Indian schools conducted by these noble and unselfish women, now frowned upon and even actively antagonized by the partisan employés of the government Indian service.

## STUDIES IN MUTUAL LIFE INSURANCE.

THE CATHOLIC KNIGHTS OF WISCONSIN.



THROUGH the courtesy of President Wigman, THE REVIEW has received a copy of the proceedings of the eighth biennial State Council of the C. K. of W. These proceedings differ from those of many other Catholic mutuels, 1st. by the absence of all side-shows, such as carriage-drives, theatricals, etc., and 2nd. by the presence of a true business spirit, which is further enhanced by a thorough confidence between officers and members. All is done above board. Each member knows where every dollar paid in went to and where the funds of the order are placed. We further notice in the greater part of the delegates a thorough Catholic spirit, sadly missing in the case of some others, who imitate the mummeries of forbidden societies.

The officers and leading spirits among the C. K. of W. have also understood the necessity of providing a proper reserve fund. Although President Wigman wants it to be understood that the order is "purely benevolent"—it has paid out in death benefits in all \$1,100,585, of which the deceased members had paid in \$61,-

429.56 or a little more than one twentieth. He admits, too, that there is something more than charity involved. For, when the proposed amendment of raising the reserve from 15 to 25 per cent. of assessments was under discussion, he said:

I do not wish to take part in this debate, but there are certain matters I wish to call your attention to for a few moments. When you were told we were getting so many members you thought we were getting stronger and stronger, and that the order was prosperous. I have always claimed from the very first that this is a false opinion. It is an easy matter to get members; you can get them, but every member you take in increases your liability; we must have a reserve fund in proportion to our membership. I want to call your attention to page 7 of my report. We have 9,160 members in the Order. The average age is 36. The Northampton tables give the expectancy of life at the age of 36 at 25.16. I admit that the expectancy is more favorable than the table gives it, but these tables have been in use for years and are still in use by insurance companies and in our law courts in the computation of a life estate or annuity. Now, let us go according to these



tables. What does it mean? We have 9,160 members. The average age is 36. It means that the expectancy of life of these members is less than 26 years. The benefit which these members carry is \$18,320,000, and that means that we must pay \$18,320,000 within 26 years. I will not speculate about new members coming in. Our past history has shown that we never had and will not likely have a member who (financially speaking) will be a benefit to the Order by paying in more than his heirs or family will receive at his death. Figures are said not to lie, and I have given you these figures to show the necessity of a reserve fund.

That is plain talk, yet not plain enough. Mr. Wigman should have gone a step farther and figured out what, on an average, each member ought to pay annually to realize within 26 years the enormous sum of \$18,320,000; he should have shown that it takes nearly \$77, plus administration cost. It is better to make the truth known now than later. 25 per cent. laid aside into the reserve fund from the start, would not have been enough to provide a safe insurance, how much less can it do that now, after more than a million has been given away in "charity"?

The President's words were lost upon the assembly; the amendment to reserve 25 per cent. instead of 15 per cent., was voted down, and it was not without a struggle that, at a later meeting, a raise of 20 per cent. was voted.

We understand the difficulty honest officers have to convince a large body of men that present rates are inadequate, that blunders were made from the beginning; yet the longer the faulty system is carried on, the greater will be the difficulty later to meet the deficit. Neither charity nor self-sacrifice on the part of the officers can make it possible to take out of a treasury more than was put in.

For the sake of the really good spirit that manifests itself among the C. K. of W., we hope that the majority of the members will get an insight into the deficiency of their plan and before the next State Council meets, engage an actuary to show them what amount each member must pay annually to make sure that the full death-benefit will be forthcoming at the demise of the last survivor.

J. HERNAN.

## Book Reviews and Literary Notes.

*May Blossoms, or Spiritual Flowerets in Honor of the Mother of God.* By Father L. B. Paladino, S. J. Eighth edition. Philadelphia: H. L. Kilner & Co. 40 cts.

This book is too well known to need commendation. Perhaps, however, readers are not generally aware of the fact that the little paragraphs which constitute its valuable contents are also published separately on bits of colored paper for distribution. The manner of using these little "blossoms" to the best advantage either in book-form or on separate slips, is very clearly set forth in the reverend author's preface. The method there suggested seems to us an admirable introduction to the building up of the habit of mental prayer, that stumbling-block in the way of many an earnest seeker after perfection.

Meditation becomes fruitful when the truths thereby realized are applied. The most important result of a meditation and the most difficult to attain is the habit of faithfully recurring during the day to these truths culled from the mental prayer of the morning. The use of the May blossoms as suggested in the preface would gradually and easily inculcate this habit. We have only to add that the subjects of the little paragraphs are as suitable for the rest of the year as they are for the month of May, cover a wide range, and are always practical.—SUSAN TRACY OTTEN.



*Mononia.* A Love Story of Forty-eight. By Justin McCarthy. Boston: Small, Maynard and Company. 1901. \$1.50.



In this novel Mr. Justin McCarthy gives a clear picture of the uprisings in Ireland in '48. Of the motives and causes out of which the "Young Ireland" movement developed, and of the elements which brought about its failure we might be pardoned for expecting from one as cognizant of the subject as the noted author a more satisfying exposition. In defense of this lack in the book it might be stated that there is here question of a romance and not a historical study; but it will be patent to most readers of the book that it is chiefly as a study in the history of the times that the work has value, for as fiction it is distinctly disappointing. Mr. McCarthy wants the novelist's gift of making his characters speak for themselves. The book is not a Catholic novel. It is true that it is written by a Catholic and the chief characters are Catholics, but we would never believe it, were it not that we are told so in plain terms. As far as any influence which the religion of these characters had upon their lives goes, they might as well have honored with their allegiance any sect or group which teaches natural morality; for their virtues were limited to the natural order, and their religion (sic!) neither served them to discover "the sweet uses of adversity," nor did it afford them the clue and the remedy to the misfortunes of their time and of their country. The Catholicity of the Church is not only the universality of her spiritual dominion, it is her possession and guardianship of the whole body of truth. This latter privilege is the source of the former prerogative, and is the glorious birth-right which the great mother confers upon all her children according to the capacity of each. We have a right to expect from a Catholic a knowledge and appreciation of the principles which underlie and govern the course of human events, and we may be therefore pardoned for being disappointed when a Catholic, a writer, a historian, allows one of his chief characters, a Catholic Irishman, after receiving the last sacraments, to die with a sigh of satisfaction on hearing, as he imagines, the wail of the banshee announcing the passing of one of his house, and

describes his heroine as bearing much the same love to her country as she does to her religion. And so we can only say at last as we said at first—Mr. McCarthy has given us a distinct picture of the social and political life of the times treated of, but—nothing more.  
—SUSAN TRACY OTTEN.



*The Bible and Rationalism, or Answer to Difficulties of the Bible.* Completely Revised and Greatly Enlarged, by Rev. John Thein. B. Herder, St. Louis, Mo. 1901.

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|--|--------|
| Vol. I. Answer to Difficulties in the Books of Moses, 167 pages,   | \$1.00 |
| Vol. II. Answer to Difficulties in the Historical, Sapiential and Prophetic Books of the O. T., 200 pages, | \$1.00 |
| Vol. III. Answer to Difficulties in the N. T., 162 pages,  | \$1.00 |
| Vol. IV. Answer to Difficulties in the Mosaic Cosmogony, Anthropology and Biblical Chronology, 259 pages,  | \$1.25 |

(Each volume forms a whole by itself and is sold separately.)

A mere glance at the table of contents, following the general outline given above, reveals an astonishing variety of the most important questions treated in these four volumes.

The principal difficulties, consisting chiefly in alleged contradictions or historical errors of the Bible, as brought forward by the most renowned adherents of the Rationalistic school, are to be found in the first three volumes, well selected and grouped so as to enable the reader at once to gain a clear insight into the plan of the hostile attacks. Then the author, after having exactly defined what in these statements may be admitted and what must be rejected by a Catholic interpreter, gives throughout clear and convincing answers to their objections, betraying by the mode of dealing with his opponents no less a conciliatory spirit, tact, and sound judgment than solid knowledge, varied erudition and, above all, a faithful adherence to Catholic principles.

This solid criticism on opposite views, though perhaps the most necessary feature of these books in our age of widespread un-



belief, does not, however, constitute their entire value. By refuting the historical objections, the author leads us to contemplate the events related in Holy Writ in the light of their own time. Many narratives of events, customs, etc., find a wonderful confirmation in the researches of Egyptologists and Assyriologists.

Part 4 forms a sort of supplement to the preceding volumes and answers the objections taken from natural sciences against the Sacred Books. Darwin's and Haeckel's systems are exposed at length and well refuted. This 4th volume, especially, will perhaps prove to be of the most practical use, not only to laymen who come in contact with the so-called undeniable results of modern sciences, and who are anxious to know what value should be attached or what answers should be made to them, but also to the priest who, engaged in the cares of the sacred ministry, lacks the leisure of exhaustively studying these questions himself and who in all cases

of emergency will find here a reliable book of reference. In short, these volumes deserve the serious consideration of all interested in the defence of divine revelation.—S.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

- A Sketch of the Life and Sufferings of Bl. Sebastian Newdgate of the London Charterhouse. By Dom Bede Camm, O. S. B. Net \$1.25.
- Translation of the Psalms and Canticles, With Commentary. By James M'Swiney, S. J. Net \$3.
- Fifty Years of Catholic Life and Social Progress under Cardinals Wiseman, Manning, Vaughan, and Newman. With an Account of the Various Personages, Events and Movements During the Era. By Percy Fitzgerald. 2 vols. Net \$6.50
- Joan of Arc. By L. Petit de Julleville. ("The Saints" Series.) Net \$1.00.
- The Quest of Coronado. An Historical Romance of the Spanish Cavaliers in Nebraska. By Rev. Denis Gerald Fitzgerald. Net \$1.00.
- Jeanne d'Arc. The Story of her Life and Death. By Agnes Sadlier. Net \$1.00.
- Meditations and Exercises for the Illuminative Way. By Michael of Coutances. First printed A. D. 1597. Net 70 cts.
- Holy and Blessed Children. A Legend for Children. From the German. Boards. Net, 25 cts.
- The Little Flower of Jesus: Being the Autobiography of Sister Therese of the Child Jesus, Carmelite Nun. Net, \$1.60.
- Meditations on the Sacred Heart. By Jos. Egger, S. J. Net, 70 cts.

Sociological Questions of the Day.

Agricultural Societies in France.

From the latest report of U. S. Consul C. Covert, at Lyons, France, it appears that the farmers' associations, called "syndicats agricoles," have organized all over France for the purpose of furthering the economic, industrial, commercial, and agricultural interests of their members and attaching the farmer more closely to the soil. They are organised under a general law of 1884, which authorizes any twenty persons of one trade or of several similar trades to combine in a society. The dues are fixed as from 10 cents to \$1 per month.

The syndicates are empowered to possess such realty as is necessary for their meetings, library and lecture-rooms, to establish among their members banks, to provide pensions to their members or relief in sickness, and to open offices for the finding of employ-

ment for the unemployed. They may become a center, or school, for the discussion and study of all questions pertaining to their special calling, and they may organize a tribunal for the solution of all contentions among workingmen or between capital and labor. The law upon which these societies are based is applicable to the French colonies of Algeria, Tunis, Guadeloupe, Martinique, and La Réunion; but it only applies to persons who are native or naturalized Frenchmen.

There had been established under this law, and were in operation January 1st, 1900, 7,089 societies, divided as follows:

Syndicates of employers,	-	-	2,157
Syndicates of workingmen,	-	-	2,685
Employers and workingmen mixed,	-	-	170
Agriculturists,	-	-	2,067
<hr/>			
Total,	-	-	7,079
The number of farmers' syndicates has in-			



creased since 1892 from 863 to 2,067, and the membership from 313,800 in 1893 to 512,794 in 1899. The most notable growth was during the last four years, when the membership rose from 403,261 at the end of 1895 to 512,794 in 1898-'99. It is believed that in a few years, every farmer in France will be a member of a syndicate.

The syndicates have among other things, bought fertilizers and implements at wholesale prices, secured cheap transportation, and given information as to the best markets. The syndicates have organised coöperative societies for the sale of farm products. The syndicate organised in Brittany and Normandy makes important sales of table butter and cheese, using the postal-parcel system for reaching a large number of customers. Parcels weighing 20 pounds or less can be sent by mail for 39 cents to a large number of customers.

The same syndicates have issued also a series of textbooks on agriculture for the use of elementary schools; they arrange lectures, issue circulars, and establish agricultural libraries. Questions in litigation are sought to be settled by arbitration or, if this is not possible, with the least loss of time and money. Most of them have a rural bank, a Raiffeisen Kasse—and some even carry old age insurance, yet not so that each member is entitled to a pension at a given age, but the association deposits into the State treasury a sum of money that will assure to one or more members an annual pension of from a hundred to three hundred francs (\$20-\$60.)

The syndicates have gone further in uniting the farmers to secure legislation favorable to their interests, such as a high protective tariff on foreign farm products.

Perhaps as important a work as any is the bringing of various classes together on a common footing.—J. HERNAN.

### A New Plan for Abolishing Strikes.

We learn from the N. Y. *Evening Post* that some persons

in Boston, who are eager to abolish strikes, have worked out a plan for the establishment of courts, authorized by law, to hear all the parties to industrial disputes, to decide what shall be a fair minimum wage and a fair maximum work-day for a reasonable time in the future, and to enforce such decisions by appropriate penalties. These courts are not to be authorized to order employees to work, or to order capitalists to carry on business. The scheme is an interesting one; possibly it might be practicable and useful. The need of the moment, however, is not more machinery for the settlement of labor quarrels, but a different spirit on both sides. Official boards of arbitration exist in many States, and when such boards are lacking, special committees of adjudication can always be formed by the disputants. The real trouble is that ignorance, dishonesty, and hatred make arbitration impossible. The capitalist is prone to be harsh and overbearing; the workman intrusts his case to a walking delegate, who is a combination of fool and villain. While such conditions continue, a thousand courts will be useless. The crying want is justice and charity, virtues which can grow only in the soil of Catholic Christian faith.—P. H.



The movement for old-age pensions is unquestionably gaining strength in Europe, although it makes little headway in America. Plans for old-age pensions are seriously discussed in England, France, and Germany; and, curiously enough, they are often supported by conservatives who regard the advocacy of pensions as one method of cutting the ground from under the feet of radical agitation.





## WITH OUR EXCHANGES.

Verily, "ingratitude is a marble-hearted fiend" (King Lear, i, 4).

□ In No. 12 we well-nigh exhausted our slender supply of Italics to enumerate for an enquiring brother, whose name we covered with the mantle of charity, a number of Catholic and Protestant newspapers with which he might exchange with some degree of entertainment to himself and profit to his readers; and now comes that same ungrateful brother, "Francis H. Butler, Artium Baccalaureus" and amateur knight of the quill, "managing editor of the Spokane Catholic Herald," (No. 24) and administers to us a public chastising because we saw fit to take notice of his letter in print, instead of dictating a few lines in reply to our stenographer. He calls our angelic little REVIEW a "mighty, dare-devil production" and complains bitterly that we hath "calmly proceeded to wither him with our scorn," a thing we would some day regret when he was stronger and had gathered unto himself more courage and sarcasm, of which he says we have a superabundant supply.

Mr. Butler feels aggrieved also for the reason that we did not mention the Boston *Pilot*, the *Irish World*, and the Newark *Ledger* in our list of suggested exchanges. If he wanted a complete table of American papers classed as Catholic, why did our thin-skinned confrère not refer to the list on page 579 of the current Catholic Directory? In a *select* list of Catholic weeklies neither of these papers is entitled to a place, because they are primarily Irish and not in any sense purely Catholic.

Mr. Butler, Baccalaureus Artium, does "not expect that Mr. Preuss will appreciate the grounds for our (his) grievance," because "all great men suffer from the same obtuseness of intellect in cases of the kind."

Mr. Preuss begs to acknowledge the compliment and to present to Mr. Francis H. Butler, Baccalaureus Artium, of the Spokane *Catholic Herald*, his profound sympathy. Br'er Butler may become a useful and important member of the Catholic editorial guild

some day when he shall have acquired the saving grace of humor.



Any one who will collate our few kindly lines about the change of editors on the *Providence Visitor* (in No. 12 of THE REVIEW) with Rev. Cornelius Clifford's cumbrous column-and-a-half commentary thereon in No. 38 of the *Visitor*, will be tempted to exclaim, Much ado about nothing!

Our paragraph stirred in the reverend neo-editor "impressions so mixed and contrarious," that he is forced into a vague quotation of "the Hebrew singer's mordant apothegm about the discoveries of the wise and the trumpeting of the foolish."

He speaks of "the sinister twist which Mr. Preuss has succeeded in giving to his (his predecessor, Father Kelly's) words by an unwarranted and too Teutonic transposition," and winds up his rambling talk thusly:

But we are grateful for Mr. Preuss's patronage; for we are human, when all is said and done; and to win the commendation of so exacting a critic were a laudable ambition in an unproved publicist. If Mr. Preuss only quotes our acknowledged work as copiously as he has cited our undistinguished efforts, in order to fill out his paper, we shall be glad. *Our own taste runs rather to impersonality.* If we could, we should much prefer to hide our intellectual candle under the bushel of a genial and inscrutable anonymity. We have been trained in traditions of self-repression. If we have judgments to deliver we should have thought it wiser to send them forth divested as far as possible of a too aggressive personal note. "Bumptiousness" is not edifying in a Catholic publicist; and humility is often very winning. The man is naught; the idea is all in all. But we are on the candle stick now. If Mr. Preuss will only give us time our farthing light may reach even to St. Louis. We are but "anybody" at this present juncture; to be "Somebody"—say, Mr. Arthur Preuss or another—needs time and patronage and kind words. Will Mr. Arthur Preuss withhold so poor a dole?



Certainly not! But then you must not twist his bland and plain words, by an unwarranted and too Celtic transposition or otherwise, into a disparaging criticism productive of "impressions mixed and contrarious." Ever since we read the papers of Herr Professor Teufelsdröckh of the University of Weissnichtwo, and are compelled to peruse regularly the editorial columns of the *Milwaukee Catholic Citizen* and the pun-page (falsely yclept editorial page) of the *Western Watchman*, we realize the effects of such mixed and contrarious impressions upon the intellectuality of even baccalaurei artium. They decidedly are oppressive and detrimental, and we try to save our readers as well as our esteemed confrères such experiences. Father Clifford is a tyro in the art of journalistic interpretation, but he has a touch of humor, and that covereth a multitude of improprieties. After devoting some two columns of valuable space to Editor Preuss in the first two numbers of the *Visitor* issued under his chief direction, he boldly and calmly declares (we have italicized the passage) that his own taste runs rather to impersonality; and after attacking us severely for rating him below his eminent predecessors, he brilliantly sets forth his humility again the back-ground of our own "bumptiousness."

As for quoting Father Clifford in THE REVIEW, he ought to deem it an honor if we credited some of his own articles to his late chief, Father Dowling; and if he is able to write similar creditable things now that he is no longer in leading-strings, but on his own feet, with his own literary reputation at stake, we shall reproduce them just as copiously and with a more enlightened knowledge, though not with greater conscientiousness in giving proper credit.



The *Catholic Ladies' Home Journal*, noticed in our last, is characterized in the *Monitor*, the semi-official organ of Archbishop Riordan (No. 12), as an "alleged Catholic publication," whose "unscrupulous agents" are collecting subscription and other moneys under the false pretence that the proceeds of the enterprise go to the Home for Old People conducted

by the Little Sisters of the Poor. The *Monitor* adds that the *Journal* is "about as creditable to the name of Catholic or any other literature, as are the methods of its agents to their honesty."



Speaking of the plan of founding a "high-class" Catholic weekly in New York, the *Monitor* observes that "the matter of capital is the most vital consideration," as "there is no dearth of talent in the market to make the publication all that its promoters desire," and that "the only remaining difficulty... is to find a public in accord with the publishers, sufficiently large to render the undertaking a success."

The same paper points out that the *London Tablet*, after which the new American "high-class" Catholic weekly is to be modelled, owes its existence to liberal subsidization.

If there is to be liberal subsidization in this country for the benefit of the Catholic press, let the money be used where it would do most good—for the upbuilding of a daily.



"The St. Louis REVIEW classes the *Catholic Sun* with the *Western Watchman*, of St. Louis, and the *Catholic Citizen*, of Milwaukee. It is an unintentional compliment. Both papers mentioned are about the best in the country. Thanks awfully."—*Catholic Sun*.

The above item is gleefully reproduced by the *Western Watchman* (June 30th).

This is how the thing strikes the *Catholic Sentinel* of Chippewa Falls (June 27th):

The *Catholic Sun* says the St. Louis REVIEW classes it with the *Western Watchman* of St. Louis and the *Catholic Citizen* of Milwaukee, "and feels awfully glad." Some fools are easily pleased.



THE REVIEW (Arthur Preuss, 13 N. 3rd Street, St. Louis, Mo., U. S.—Hebdomadaire, \$2 par an.) En commençant sa 8e année, la REVIEW a changé de format: elle est maintenant publiée à 16 pages petit in 4°. Nous applaudissons à ce changement, qui permettra de conserver plus facilement la revue en volume. Quant à sa valeur, elle croît avec les années. Nous ne pensons pas qu'il se publie rien de supérieur en Amérique.—*Le Naturaliste Canadien*, No. 6. ARTHUR PREUSS.



## NOTES AND REMARKS.

The Editor of THE REVIEW rejoices to have a brother in the holy priesthood. Mr. Joseph Preuss was ordained June 16th at St. Francis, Wis., by Archbishop Katzer and said his first mass last Sunday in St. Peter and Paul's Church, St. Louis. He is now assistant pastor of St. Peter's Church, at St. Charles, Mo. May he labor faithfully and zealously in the Lord's vineyard!



The venerable M. Wallon—the Father of the Constitution, as he is called in Paris—delivered an impressive, though futile, protest, in the French Senate the other day, against the precipitancy with which the government was driving the Association Bill through its various stages, and, incidentally, against the bill itself. He said that the campaign which had been opened was directed not against Clericalism merely, as was pretended, but against Catholicism. During the Revolution, it became a crime, he said, to attend mass, and now, on the pretence of checking the political action of the religious orders, a blow was to be struck not only at them, but at the secular clergy. Thus much had been avowed by M. Viviani in the Chamber of Deputies. Yet history showed the fruitlessness and the inevitable injury to the nation of legislation against religion. Such legislation a century ago ended in the restoration of peace between the Church and State by the Concordat, which attested France to be profoundly and ineradicably Catholic. Now, although the Concordat was not openly threatened, it would actually be violated by the persecution of the religious orders, which, as Leo XIII. had emphatically declared, were an integral and indispensable part of the work of the Church. The Concordat was a contract which should be loyally observed by both parties, and he exhorted the Senate to meet the desire of the country for concord and peace. M. Wallon was heard with respectful attention, but the vote in favor of urgency, which

he was opposing, was nearly two to one against him.



The action of Mayor Ashbridge of Philadelphia in giving away to the Quay ring street-railway franchises for which \$2,500,000 had been offered to the city, has excited condemnation from one end of the country to the other. An aspect of the matter which has received less attention than its importance deserves, is, as the N. Y. *Evening Post* points out (June 19th), the recruiting of the ranks of those who believe in the municipal ownership of street railways. Unquestionably this first step in Socialism is regarded with favor by many more Americans to-day than ten years ago, in spite of the fact that the best and most conservative thinkers still oppose the movement. The growth of the sentiment for municipalization is not hard to understand; for the feeling is less a conviction of the advantages of municipal ownership than a dissatisfaction with present evil conditions and a readiness to seize any method of escape which offers. No sober and unprejudiced man can regard municipal ownership of street railways, and the municipal operation which would next be proposed, under the present conditions in most American cities, without apprehension; yet that is the goal toward which the political methods of Quay and his kind are driving us.



We are in receipt of the following note:

In THE REVIEW, No. 13, page 199, Rev. L. F. Schlathöller claims on the authority of a number of physicians that hypnotism is "a most innocent therapeutic agent." Now, will you please look up p. 90 seq. (second edition) 'Der Hypnotismus, von Dr. L. Schütz, ehemals Professor der Philosophie am Priesterseminar zu Trier,' and see what other authorities say concerning hypnotism.

Then, when any man sends you some more stuff like that and expressly states



that "he does not ask you to publish his remarks" — don't you do it. — (Rev.) LEO STAUSS.

Dr. Schütz's treatise was reviewed several years ago in THE REVIEW. We even took the trouble to print an English translation of the chapter in which the learned author summarizes his conclusions on a subject which will probably be controverted for years to come. We printed Fr. Schlathölder's remarks simply to disprove his implied charge that we are one-sided in this matter. We still prefer to view hypnotism in the light in which it has been set forth by Dr. Schütz and Father Lehmkuhl, S. J., in harmony with the great majority of Catholic scholars who have given it special study.



The plaint of the Rome correspondent of the Salzburg *Katholische Kirchenzeitung* (see No. 10 of this REVIEW, p. 150) is re-echoed by "Vox Urbis" of the N. Y. *Freeman's Journal* (No. 3547). He writes:

Last week the *Vera Roma* copied from another paper an item stating that the Apostolic Delegation in Canada was to be suppressed. A few evenings afterward the *Osservatore Romano* contradicted this, and administered a mild rebuke to the *Vera Roma* for going to unreliable sources for its information. The *Vera Roma* has now replied by saying that the amount of information dispensed to Catholic journalists is very small compared with that which somehow or other gets into the possession of the liberal and anti-Catholic press. It is only too true, the *Tribuna*, *Messaggero*, and other venomous sheets are often able to publish Catholic news twenty-four hours before it reaches the Catholic papers, diluted almost invariably with rabid comments and deliberate distortions which make it specially hurtful. Catholic correspondents are, as a rule, afforded no special facilities for obtaining information, the result being that in most cases they are obliged to sift as best they can the news they find in the liberal papers of Rome.

The Catholic press of all the world ought to join in a respectful remonstrance to the authorities against a condition of affairs which deprives Catholic papers of information which would help them and promote the interests of religion at the same time.

In a long discussion on the Clayton-Bulwer Treaty, the Hon. John W. Foster (in the N. Y. *Independent*, page 1167 seq.) makes it plain that in modern international politics might is right, and that, if the U. S. Senate should abrogate the Clayton-Bulwer Treaty without England's consent, it would but return tit for tat.



According to *Les Missions Catholiques* (June 7th) the new Diocese of Altoona, Pa., will comprise the counties of Somerset, Cambria, Bedford, Blair, Huntington (now in the Diocese of Pittsburg) and Fulton, Centre, and Clinton (now belonging to Harrisburg.)



One remark, which was not chronicled in the published reports of the recent Conference of Catholic Colleges in Chicago, has since leaked out and is worth preserving. The N. W. Review (June 19th) records it thus:

Rev. Father Burns, C. S. C., who read the first paper, complained of the apathy of so many Catholics in the matter of Catholic schools. Rev. Father Dowling, S. J., of Omaha, agreed with him, adding the pertinent remark that the miserable school controversy, which some years ago was carried on before the whole country, did immense harm to the Catholic schools.



The Fall River *Indépendant* of June 22nd published the text of a lengthy invitation to a general congress of the French-Canadians of the New England States and New York, to be held at Springfield, Mass., Oct. 1st and 2nd. The program of the first day comprises: 1st. mutual benefit societies, 2d. the question of naturalisation, 3d. education. The second day's sessions are to be devoted entirely to the religious position and needs of the French-speaking Canadian Catholics in the United States, under these heads: 1st. The actual condition of the French-Canadians: Reports and Statistics; 2d. What it ought to be; 3d. What can be done to better it.

The Congress has our best wishes. We



hope its deliberations will bring about the righting of the wrongs from which our Canadian brethren suffer.



4,473 masses is what the Sacred Heart Union of Arlington, N. J., offers its subscribers for twenty-five cents! And that with the approval of the late Bishop Wigger.

The following is a copy of the certificate of membership of the Sacred Heart Union:

"Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God."—Mark, x, 14.

With the approbation of Rt. Rev. W. M. Wigger, D. D., Bishop of Newark. Certificate of membership. M .....  
Is a member of the Sacred Heart Union from March 1st, 1901 to March 1st, 1902. The objects of the Union are: 1st. To provide a home for homeless and wayward boys. 2nd. To shield them from vice and give them a Christian training. 3rd. To teach them a trade, which will secure for them maintenance in the future. 4th. To give them a solid secular education so that they may be able to take their place in the world as intelligent citizens.

Spiritual Benefits. Four thousand four hundred and seventy-three masses will be offered for the spiritual and temporal welfare of the members of the Sacred Heart Union during the year. Of these masses, one will be celebrated every day of the year for the special benefit of the solicitors. Three hundred will be celebrated during the year for those members who recite daily three Hail Marys for the poor souls in Purgatory and three hundred for those members who recite every day, in honor of the Sacred Heart of Jesus, three Hail Marys for the temporal and spiritual success of the work for which the Sacred Heart Union has been established.

A Novena of masses will be celebrated every month by the Director of the union, concluding with the general communion of the boys, for the special benefit of deceased members of the union, and for all members living and dead, a perpetual Novena will be kept up by the boys of the institution—for the living that they may obtain such blessings and favors as

they are most in need of—for the dead that they may speedily obtain eternal rest.

The Rt. Rev. Bishop Wigger, D. D., offers up the Holy Sacrifice for the living and deceased members of the union on Monday, Tuesday, and Wednesday of each week. (Bp. Wigger is long dead!)

Membership. Membership may be secured for any one, whether living or dead, by taking out a certificate which must be renewed every year.

Rev. Thomas J. Moran,  
Arlington, New Jersey.

Everyone who subscribes for the quarterly *Sacred Heart Union* is entitled to a certificate of membership in the Sacred Heart Union. Persons who desire to obtain the spiritual benefit of this union for the souls of their deceased relatives or friends may do so by procuring a certificate of membership in the name of each relative or friend. Those who do not pay the yearly subscription fee of 25 cents do not share in the spiritual benefits of the union.



When will the traffic with the Holy Sacrifice of the Mass cease? As long as bishops approve of such things, priests and laymen are helpless.



The Smithsonian Institution is to undertake the establishment of absolute color standards through the connection of each line or tint with its certain definite wave-length of light, or combination of wave lengths which it represents. When they have been established, *Public Opinion* (p. 656) thinks we shall have gages of colors that are perfect, unchangeable, and universally recognised, like standards of weights and measures, and scientists all over the world will immediately adopt the Smithsonian color gages, and in this way doubtless they will first be introduced. For the determination of the wave-lengths of light represented by the various hues and tints of the spectrum, the resources of the astrophysical observatory, attached to the Smithsonian Institution, will be utilized. Meanwhile a committee of scientific men will be appointed to



work out the details of the problem, an expert colorist being employed.

When all colors have been properly gaged, let them be put in the keeping of the newly established Bureau of Standards. It will offer a fine chance of putting some more men in office.



By a decree dated June 7th and published in the *Osservatore Romano* of the 11th, the following books have been put on the Index :

The Abbe Combe's 'Le Grand Coup,' of which there was much talk in the Catholic press some five or six years ago ;

Jean de Dompierre's 'Comment Tout Cela va Finir' (Rennes 1900) ;

Dr. Joseph Müller's much-discussed pamphlet 'Der Reformkatholizismus, die Religion der Zukunft' (Würzburg-Zürich, 1899) ;

F. Regis de Planchet's 'El Derecho Canónico y el Clero Mexicano' (Mexico, 1900) ;

'La Enseñanza Religiosa en la Arquidiocesis de México,' by the same author (Mexico, 1900) ;

Camille Quiévreux, 'Le Paganisme au XIX. Siècle, 3 vols. (Abbeville, 1895-7.)



To many the items in the Manila news despatches may contain a mystery. We see daily accounts that a very few Filipino officers and men have surrendered, bringing in a large number of rifles. For instance, a late despatch says that "two officers and five men were captured with sixty rifles." What was this little squad doing with so many guns?

There is no premium on prisoners, but \$30 is paid for each Filipino rifle that is surrendered. So half a dozen men can come in, bringing as many rifles as they can carry, perhaps a wagon load ; if they bring in 100 guns they get \$3,000. How many times these guns are smuggled out of camp and sold back again to the United States is a mere matter of conjecture. Our Filipino campaign may be glorious, but it is also costly.



Alexander Brownlie writes in the *N. Y. Times* (June 15th) that the W. C. T. U. ought to be made to drop the C. and T. from their sign-board, because they are neither a Christian nor a temperance union, but an anti-Christian organisation that tries to set up new-fangled modern notions instead of ancient Christian virtues and principles. Let them call themselves Women's Prohibition Union.



The *Opinion Publique* of Worcester, Mass., publishes (June 24th) a letter of retraction and repentance from the apostate priest Arthur Coutlee to Bishop Beaven.



Enquirer about C. B. L.—From circular you sent we learn that the insurance rate for \$1,000 in the Catholic Benevolent Legion is 24 times 48 cts. a year, or in all \$11.52 at ages 18-25. Accountant's table in No. 7 of THE REVIEW will show you where a mutual will end with \$12, at age 21, for one thousand insurance. Please draw your own conclusion.

## Current Educational Topics.

**College Textbooks.** THE REVIEW prints the subjoined communication without making the author's statements entirely its own:—

In No. 13 of THE REVIEW I pointed out the anti-Catholic bias in many college textbooks. To-day it is my desire to recur to the matter, although along some other line.

The catalogs of the foremost publishers of

German textbooks for colleges lie before me: Heath & Co., Boston ; H. Holt & Co., New York, and Ginn & Co., New York.

I doubt the truth of the well-known saying that our American boys and girls do not catch fire as easily as boys and girls in Germany, and can, therefore, safely be fed on literary food which must stir up the imagination. But a careful investigation shows that a deadly ma-



jority of our college textbooks, in so far as German classics are concerned, have been arranged by native Germans or German-Americans who know nothing of the Catholic religion. I happen to know personally a good deal of the professors of German in this country, but I know not one who is a Catholic. On the other hand, however, there are a good many Catholic youths in our colleges who have to use such textbooks in which the Catholic faith is ridiculed. These boys are less in number, and, therefore, not courageous enough to protest against a misinterpretation of Catholic dogmas, etc. Then the time passes by, a second and a third attack is made against the Catholic Church, and when the senior bids farewell to his Alma Mater, he is ashamed of showing himself publicly as a Catholic, i. e., he is practically lost to the Church. Even the benevolent trick which is played by some colleges upon Catholic parents to make them forget the serious dangers to which their boys are exposed, i. e., the engaging of a (liberal) priest to preach a sermon in the college chapel or to give a lecture to the students, even this trick does not help.

We must have textbooks written by Catholic scholars. They must not be aggressive as far as non-Catholic opinions or doctrines are concerned, but Catholic doctrines must not be suppressed.

Now, can we expect that non-Catholic scholars study Catholic dogmas? In order to be fair, a scholar should know them, as far as they may occur in a textbook. But as it is a fact that, not to speak of the disregard in which the Catholic Church is held by non-Catholics, Protestant scholars and editors of textbooks do not bother themselves with matters lying outside of their narrow circles, we must ask Catholic scholars to provide colleges with such textbooks as are at least unobjectionable.

But here the difficulties come in. It would be impossible to a scholar of, e. g., the Society of Jesus, to find a publisher for a German classic. The very word 'Jesuit' bars the door. The same may be said about any Catholic order. And if, in spite of all difficulties, a Jesuit would have found a publisher, no pro-

fessor would dare to introduce the book in his courses.

Thus, only one possibility is left, Catholic laymen must publish college books, and the publishers must not be Messrs. Benziger or Herder, but men who enjoy the confidence of the teachers.

Nor is this all. In order to bring up a generation of college-trained people, we need institutions governed in the Catholic spirit, but not governed by Catholic orders. It is a fact that no Catholic layman can find an engagement as teacher in any college of our country. We must found institutions of higher learning where laymen can work according to their Catholic principles. We have enough of these men around in the country, and the boys who come out of such an institution would be more fit to cope with attacks made against their Catholic principles, than men who have been trained within the walls of some cloister-school to which non-Catholic boys are not admitted.

Yale, Harvard, Princeton, etc., have Catholic pupils: do the latter come back as loyal Catholics after they graduate? One hundred apologetical sermons delivered by a holy bishop can not repair the damage done to these young men or women by textbooks written in a spirit hostile to the Catholic faith, and the number of apostates produced in this way exceeds far the number of converts. But it is not my business nor does it lie in my power to stop the evil—it lies with our episcopate, and even if the number of students who flocked, up to now, to the colleges managed by ecclesiastical orders, should decrease, it would be a gain to the Church en masse, if every diocese would open one college managed by competent laymen. The market of school literature would be no longer controlled by non-Catholic or anti-Catholic publishers and authors.

Caveant consules ne quid respublica detrimenti capiat!

DR. HARTHAUS.



The "Co-Ed" Question. While some misguided Catholics are at this late day trying to introduce co-education as a novel and bene-



ficient feature into our schools, the best authorities among non-Catholics are discarding it as detrimental.

In the June number of the *Woman's Home Companion*, for instance, Mrs. Ada C. Sweet, says :

"For the great majority of girls over fifteen years of age a girl's school or college is much to be preferred, in the opinion of one person, at least. I can speak only what I think in this connection. I know that many of the wisest and best men and women will not assent to my reasoning or my conclusions. It should not be forgotten that the emotional life is growing in and dominating the life of all young creatures. Girls can think and study, better away from the society of youths of their own age than they can in company with them. To get the best results from study the mind must be kept as free as possible from distractions of an emotional nature. The associations of school-life should be calm, healthful, cheerful and free from all that is exciting or premature of development. The "flirtations" of school and college life are confessed by every one to be out of place and out of time, yet when young men and young women are together, nothing can prevent such

episodes. This one fact alone tells against 'co-education,' and so strongly that nothing can entirely offset it."

Meanwhile, we learn from the *Post-Dispatch* (June 21st), the acting President of Northwestern University, Dr. Bonbright, has raised the same question in a new and startling fashion. He declares that co-educational colleges tend to become girls' colleges. At Northwestern, for example, the attendance of women has rapidly increased. Beginning at 36 per cent., it has risen rapidly to nearly 50 per cent., and this year the women of the graduating class outnumber the men. It is said that the same phenomenon has been observed at Stanford and other co-educational universities.

So that the conclusion is forced upon us that boys incline to shun the "co-ed" colleges. It is suggested that there is a very substantial reason for such a prejudice in the boy's desire to be where the spirit, aims, and sports are essentially masculine.

It would be a queer revenge of the whirligig of time if the abolishment of co-education would be brought about by the incidental experience that equilibrium of the sexes can not be maintained.—C. D. U.

## Letters to the Editor.

TO THE EDITOR OF THE REVIEW.—*Sir:*

**More Light on the Elks.** In No. 6 of the current volume of THE REVIEW (p. 84)

you showed that the "Elks" have a funeral rite. From a report of the dedication of their new home in Columbus, O. (*Columbus Citizen*, June 19th) I see they also employ a chaplain and ritualistic services on such occasions. "Grand Chaplain Cook, offered [ritual prayer]....." "He commanded Grand Esteemed Leading Knight Charles H. Brown to bring forth and place on the foundation of the altar a white stone, emblematic of charity",....."This was followed by Grand Loyal Knight Emmett Tompkins placing in position a pink stone, a symbol of justice,

and Grand Lecturing Knight W. M. Crawford placing upon it a blue stone, significant of brotherly love. Grand Esquire McDermith then placed the last stone, completing the altar and this was a scarlet stone, emblematic of fidelity."...."At the conclusion Ed L. Taylor, Jr., representing the trustees, addressed the Grand Exalted Ruler and made the formal request that the hall be dedicated to the business and purposes of the B. P. O. E. After brief response had been made by all of the officers the grand squire sprinkled the altar with water. The Elks then arose and Grand Chaplain Cook delivered a fervent prayer. Grand Exalted Ruler Field then presented to the ruler of the lodge the key of the temple, saying: 'Joy be within its walls and peace a constant guest.'"

C. R.



## SHARPS AND FLATS.

\* The Philadelphia *Record* makes note of the curious fact in natural history that in the temperance State of Vermont as much alcoholic liquor is consumed for medicine, chemical and scientific purposes per head of the population as in other States for all purposes. A like phenomenon is also witnessed in the prohibitory State of Maine. The probable explanation is that in those high latitudes more alcoholic liquor is required for coughs and colds than in milder climates. At any rate, the taste of the beverage is much the same whether taken medicinally or otherwise.

\* This is from a Kansas correspondent: "The horrible news comes from Kansas that a boy climbed a cornstalk to see how the corn was getting along and now the stalk is growing up faster than the boy can get down. The boy is plumb out of sight. Three men have undertaken to cut down the stalk with axes to save the boy from starvation, but it grows so fast that they can't hack twice in the same place. The boy is living on nothing but raw corn and he has already thrown down four bushels of cobs."

\* Phillips Brooks once gave a new version of the "Jonah" story to a wondering skeptic, who said he doubted whether a whale's throat was large enough to swallow Jonah. "There was no difficulty," said the Bishop; "Jonah was one of the minor prophets."

\* A Scottish minister was once asked how long he would require to prepare a speech. "That depends," said he, "upon how much time I am to occupy in its delivery. If I am to speak for a quarter of an hour, I should like a week to prepare; if I am to speak for half an hour, three days will do; if I am to go on as long as I like, I am ready now."—*Argonaut*.

\* "Some years ago," said Bishop Potter, in a recent speech, "I was traveling in Minnesota. A man approached me on the railway platform and scanned my features closely. 'Excuse me,' he said, finally; 'but haven't I seen your picture in the papers?' I was compelled to confess that he had. 'I thought so,' continued the inquisitive one. 'May I ask what you were cured of?'"

## CURIOUS FACTS AND FANCIES.

Does the typewriter affect literary style? A writer in the Boston *Transcript* thinks it does. He says: "As a general thing the typewriter produces a sort of staccato, disconnected, jerky style; to change the metaphor, a fleshless and bony style, and awkward withal. What is written with the machine seldom has the ease and expressiveness that the same author's handwriting might have possessed. The special word-by-word planning that goes with it, be it ever so slight and even unconscious, does get in the way of free expression; and there is a tendency in the writer to think out his sentences less thoroughly, and even to use stereotyped expressions, which fall in more conveniently with one's practise." It might require generations, he adds, for typewriting to become instinctive with civilized people, as handwriting is.



In a recent number of *Literature* Mr. G. H. Ely collects a number of entertaining examples of mistranslation. The appearance of Scott's Welsh rabbit as a *lapin de Galles*, bred for export in the Welsh mountains, is probably familiar, but the desperate expedient of the French translator of Cooper's 'Spy,' who had to explain how a horse could be hitched "to a locust," is worth recalling.

Miss Cooper says that the translator had never heard of a locust-tree, and rendered the word by "sauterelle," or grasshopper. Feeling that this needed some explanation, he appended a footnote explaining that grasshoppers grew to a gigantic size in the United States, and that it was the custom to place a stuffed specimen at the door of every considerable mansion for the convenience of visitors, who hitched their horses to it.



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